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II. CHAṬIAR, CEREMONIAL CLEANSING

a. Janam chaṭiar, ceremonial cleansing after birth[1].

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Children are named after (i. e. born into) the sept of their father, not after that of their mother. When a child is born in a village, this village becomes ceremonially unclean; therefore they do not perform any bonga-worship until the uncleanness has been blotted out. And where a child is born, this house becomes unclean; therefore until the uncleanness is wiped out, no inhabitant of the village will eat or drink in this house.

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When a boy is born, they shave on the fifth day, and if it is a girl on the third day. On the day of shaving the father of the child calls on all, (also) poor people, to be shaved. They come together at his house; when all are come they set a barber to do the shaving. First of all he shaves the village priest, thereupon the field priest, thereupon the village headman, the deputy headman, the headman of morals and his deputy and the messenger of the village headman, and thereupon all the men of the village and last of all the father of the child.

Now the barber calls for the new-born child. The woman who has worked as midwife carries the child in her arms out to the door, bringing along two leaf-cups, one leaf-cup with water and one to put the hair in. The barber shaves the child[2]; when this is done, the midwife puts this hair in the leaf-cup; thereupon she binds two threads on the arrow with which she cut the umbilical cord when the child was born. Now the child's father fills oil in the leaf-cup and calls on the men of the village to come along with him to a place where they can go down to the water. They go along. When they come back after having bathed, the midwife takes along with her oil and turmeric and the arrow on which the two threads are bound, and calling on the women of the village to come along she takes them to the watering-place to bathe. They go there. At the place of bathing the midwife throws one thread together with the child's hair into the water and lets it float away, after she has made five marks of sindur at the descent to the water. This they call to buy way down to water. The other thread and the arrow she washes and brings with her back to the house, when all of them have bathed. Arrived to the house the midwife immerses the remaining thread in turmeric(water), and this she makes into

[1] The word is possibly to be connected with H. chaṭhī, the sixth (day after birth, when the house is cleansed, the child named, and so on). [2] The whole head.

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614 Thus theoretically speaking at least, each of its group is exogamous as far as its own group is concerned, but endogamous in relation to the other groups, who are *Bòndhus*, subject to a variety of other restrictions, as we shall soon see in detail. [174] Broadly speaking, this arrangement points to the existence of a dual division among the Santals in the past for matrimonial purposes.

It may be noted here that the various Santal clans have their own *gadi* (original seats). If it so chances that a Santal finds his own *gadi*, the same with that of others, his attraction is stronger towards his clan-group than to his other relatives, however near they may be. Thus there is a solid tie among the [783] *Jàtià Peras* (friends of the same blood) belonging [764] to the same clan, all of whose members undergo ceremonial pollution on the death of one of the [571] clan. Thus clan-ties amongst Santals transcend even degrees of relationship.

[428] The son inherits the clan-name of his father [69] and lives with his father as of right. The father [611] is the natural guardian of the children, and the way in which descent is reckoned is patrilineal. The [562] Santal wife has no legal status in the eye of tribal urisprudence; she is simply bought and belongs to the husband's family as a chattel. And the type [594] of family that centres round the father as the head, may be characterised as patripotestal.

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105 182 431 being an evidence of fraternal virtues of co-operation.

105 181 421 836 Although ideas of individualism have saturated the Santal social fabric and they now own private property, and have personal ownership over many things, communistic ideas in origin can be easily traced in the custom which allows all bachelors of the tribe to have free access and intercourse with the unmarried girls of the tribe barring of course customary prohibited degrees and relations.

105 593 Evidence of discipline in family life can be easily noticed. Their heads of families are held in great esteem and their commands are carried out [611] respectfully. Although the family is patrilineal and patripotestal, the mother has her natural voice in the family-life and women, notwithstanding all their legal disabilities, have their moral rights assured.

105 181 582 Nowhere is the democratic authority of the appointed guardians of the tribe in better evidence than in the cases of marriage regulations. It is in the administration of these that we can see the will of the Santals finds fullest play. We have seen in the foregoing pages how clan-incest is detested and how the erring ones undergo penance and restored to the tribe. It is the tribal council, the sacred [623] repository of all customs and traditions, that main- [684] tains intact the tribal solidarity and purity by outcasting the man and woman who have become